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higher, spiritual goods. The intellectual aristocracy claims philosophy as its heritage, and leaves religion to the ignorant, to women and children. The author desires to show that the God of Christianity is the only God for philosopher and laborer, and that there is no divorce between philosophy and religion. There is a great deal of interesting matter in the book, but one has the impression that on its religious side it is the work of an amateur.—WALTER RAUSCHENBUSCH.

*Visions of Sin.* By James Hope Moulton, Senior Classical Master in the Leys School. (London: Charles H. Kelly, 1898; pp. 227; 2s.) This booklet is an admirable example of the ability of a cultivated historical imagination to make effective moral use of biographical material. With a true historical method the author lays hold upon and exhibits those fatal defects and biases in the characters of Achan, Saul, Judas, Caiaphas, Herod Antipas, and Pilate, which led to their final and complete undoing. The two poems appended, however, add neither to the value of the book nor to the writer's reputation (p. 73).—HENRY TODD DEWOLFE.

*Kompendium der theologischen Ethik.* Von D. Chr. Ernst Luthardt. Zweite verbesserte Auflage. (Leipzig: Dörffling & Francke, 1898; pp. viii + 382; M. 7.) This work, which first appeared in 1896 and now again in a second edition, was written as a companion to the author's well-known *Kompendium der Dogmatik*. This book being a second edition, it is only necessary here to call attention to its merits. The book is characterized by fulness and lucidity of treatment; clearness of analysis; thorough familiarity with the history of ethics, both Greek and Christian; biblical learning, deeply colored, indeed, by Lutheran orthodoxy; and a mature Christian spirit. Each section is in general made up of three parts: a full bibliography of the subject; a brief statement of the writer's own position; quotations from and references to classical authors, the Scriptures, and the writers of various periods, from the earliest down to the present. It is this vast mine of historical reference that constitutes the principal value of the work. The new edition may be confidently expected to serve that practical end for which the first was prepared. Its value would have been enhanced for English and American students if the bibliographical references to modern writers had not been so almost exclusively confined to German writers.—F. C. FRENCH.

*Un Catholicisme Américain.* Par A.-J. Delattre, S. J. (Namur: Auguste Godenne, imprimeur-éditeur, 1898; pp. xv + 184.) In this